Imprimatur.

Carolous Palmer.
R^mo. *in Christo* Pa. ac D^no. D^no.
Thomæ *Archiepiſc.* Ebor.
à Sacris.

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A

SERMON,

Preached October, the 19, 1690.

Before the Right Worſhipful the *Mayor*, *Aldermen*, and *Sheriff*, &c.

OF THE

Town and County of *New-Caſtle* upon *Tyne*.

BEING THE

Day appointed for a General Thanks Giving for His Majeſtie's ſafe Return, and Happy Succeſs in *Ireland*.

By *Geo* : *Tullie*, Sub-Dean of *York*, and Preacher at *New-Caſtle* upon *Tyne*.

YORK,

Printed by *J. White*, Their Majeſties Printer for the City of *York*, and the Five *Northern-Counties*: And are to be Sold by *Joſeph Hall*, Book-ſeller on *Tyne Bridge*, *New-Caſtle* upon *Tyne*, 1691.

SERMON.

To the Right Worſhipful
THE
MAYOR, *ALDERMEN* and *SHERIFF*, &c.
of *New-Caſtle* upon *Tyne*.

Gentlemen,

WHEN, *upon the Solicitations of ſome of my Friends, I reſolv'd to Publiſh this* Sermon *I was ſoon determin'd to Dedicate it to You who were my Principal Auditory; and did me at firſt the Civility of an Invitation down amongſt You; which I think my ſelf bound to acknowledge to the* World *upon all fair Occaſions: Juſt, and elaborate Diſcourſes are not to be expected from Us who bear the un-interrupted heat and burthen of the Day; but ſuch as it is I preſent you with it. And that* GOD *would proſper You, and your* Opulent Town, *and my poor Labours amongſt You, is the hearty Prayers of*

Gentlemen,

Your Obedient Faithfull,
Servant.

GEO: TULLIE.

Proverbs, 29, 2.

When the Righteous are in Autority, the People rejoyce: but when the wicked bear Rule, the People mourn.

IN which words the wise King and Politician has briefly represented to us the happiness of a People under good and virtuous Princes, and their unhappiness, on the other side, under those that are bad; Under the Government of the one, *The People shall rejoyce*, (and here they won't rejoyce for nothing) ευφρανθησεται και say the *Septuagint*; shall be *merry* or *Cheerfull*; Serenity shall possess their Soules and sit upon their Countenances; but under the conduct of the other, στενουσι δηπου Men groan,) and surely they groan not for nothing neither (and sigh, as is said of the *Isralites* in *Ægypt*, *by reason of their bondage*; there being this, amongst other differences, betwixt Divine Inflictions, and the Injuries done

done us by Great Men in Authority, that we have liberty to pour out our Complaints, and to remonſtrate to the one, under the Senſe of his hand bearing hard upon us, whil'ſt a Profound ſilence, and a Private ſigh is many times both our Prudence, and our Refuge under the Preſſures of the other.

My buſineſs ſhall be at this time, to illuſtrate, and confirm the two Oppoſite Aſſertions of the Text, by ſhewing what juſt *Occaſion and Matter* of Rejoyceing this People will have, *When the Righteous are in Authority*, and what *Reaſons* they will have, on the contrary, to mourn, when the wicked bear Rule; which done, we ſhall bring the former of the two Propoſitions to the Occaſion of the day; inverting only the order of the Text, and giving the wicked Man, for once, the precedency of the Righteous, becauſe it falls in more naturaly with our Purpoſe.

Firſt, Then of the unhappy Occaſions of mourning to a People, *when the wicked bear Rule.*

Where, before we proceed, it will be neceſſary to premiſe that *Aphoriſms* of this kind concerning Moral and Civil Affaires are not to be taken in a Strickt and rigorous Senſe, as if they never fail'd

in any one ſingle inſtance; there truth is ſufficiently atteſted, if for the moſt part, and generally ſpeaking, we may relie upon them.

Thus, to inſtance in the caſe before us, according to the common courſe of things, and the ordinary Methods of God's Providence, 'tis highly probable that a people will be miſerable, under the Conduct of wicked, and ungodly Princes, and yet, without any juſt detraction from the truth of King *Solomon's* Aphoriſm, it may ſo fall out, whether by the great Abilities of a wicked Man for Government, notwithſtanding the Corruption of his Morals, as in the caſe of the late Grand Uſurper, and our neighbouring Prince, or through ſome ſecret deſigns that Providence has on foot, that a people may have ſome juſt matter of rejoyceing, as by being great, and formidable to the Nations round about them, &c. under a flagitious, and ungodly Tyrant.

And thus, again, on the other hand, tho', in all humane probability, the Land will have juſt Occaſion to rejoyce, when a Brave, and Pious Prince ſitts at the Helm, and it may juſtly be preſum'd, that He will render both Himſelf, and People happy, yet it may ſo fall out, through the diſ-

posal of the Al-wise Providence, and many times doubtless by reason of the Sins of the people, not the Prince, that both He, and the Land may mourn, notwithstanding the righteousness of His own Life, as in the Case doubtless of that Unfortunate Prince, King *Charles* the Martyr.

And haveing premised thus much, I go on to illustrate, and confirm the truth of the Assertion laid down.

First, then when the wicked bear rule, the Land, in all probability, will have too just reason to mourn for those many, and extreme calamities which an ill Man, arm'd with Power, will be apt to bring upon the State. Tis one of the bittereſt curses of all that long, and black Catologue which *David* in the 109. *Psalm* layes upon his Adversaries, as 'tis suppos'd under the Person of Judas: *That God would set an Ungodly Man to be ruler over him, and let Satan stand at his right hand.* For what Miseries and Hardships may not one expect from Him, who has mischief in his heart, and Power in his hand and the Devil President of his Councels? And whatsoever the Character of the most Flagitious Princes, like that of all other Supreme Magistrates in other forms of Government, is so far

forth

forth Divine, as the Original Institution of Rule, in the General, is such; yet we have little reason to expect that such an one will do the work of him that sent him: But of his Father the Devil; and what good will He bears to Mankind, especially to the better part of it, when He has got a Powerful Instrument in his hands to his purpose, we need not look so far back as the Reigns of *Nero*, *Domitian*, *Diocletian*, *Maximian*, or the like, we need not *ask our Fathers*, that they may tell us; the scenes of blood, and inhumanity not long since open'd in our Neighbour Nation will inform us.

It were a tedious, and but a melancholy province to summ up all these several, and heavy Calamities which are but the too usual attendants of a wicked, and ungodly Reign. *Samuel* in his first Book and eighth Chapter has given us a competent Catalogue of them in acquainting the *Israelites* with the *manner* of the King which they so earnestly desired to Reign over them: Not that Kingly Government, as some *Enthusiasts*, and several *Jewish Rabbies* imagine, was displeasing to God, which is for Kind so near a Resemblance of his own, but because they asked *amiss*, in a grumbling and a mutinous manner; dissatisfy'd both with God's Government,

and *Samuel's*: *They have not rejected Thee but Mee*; *i. e.* not Thee, in effect, so much as Mee: Not that the mischiefs He recounts neither are the inseperable concomitants of, and for so a just exception to, all Monarchie; but of that absolute, Arbitrary, and despotic Monarchie of the *Nations round about them*, which they particularly specified in their request: And hence it is that He tells them of his *taking their Sons, and appointing them for Himself, for his Chariots, and his Horse-men: Of his taking their Daughters for Confectioners, Cooks, and Bakers: Of giving the best of their Fields, and their Vine-yards to his Officers, Servants,* &c. And who but a dull stupid *Jew* could expect better Treatment, from such a Lawless Form of Government as that?

If then the Arbitrary Lashes of a *Rehoboam's* Scorpions, if the violent perverting of Justice, and Judgment in a Nation, if the breach of Faith, and the breach of Laws, if the Insults, and Insolencies of the bad, and cryes of the Innocent under their Oppressions, if the turning of all true Religion out of doors, the discountenanceing of Piety, and Virtue, and the triumphs of Atheism, Irreligion, and all manner of Impieties &c. be just cause of the most sensible grief to the best part of a Nation,

to

to all those who have any concern left them, for the Honour of God, there Religion, and there Country, then, in all humane appearance, will that Land, mourn, where the wicked bear rule; and that mourning fall with so much the more weight, and load upon the Land, by how much 'tis, generally, as to its causes, remediless and incurable. For tho I shall not here stay to determine whether it be lawful or no to check, and oppose such Illegal Violences by force, yet this much must be granted, that, generally speaking, that kind of remedy equals the disease in the dangerousness of its consequences, and so the Land, under the Conduct of ill Men, is inevitably doom'd to Misery, and mourning, either through Oppression on the one hand, or Anarchie, and Confusion on the other, without the especial Intervention of such an Extraordinary Providence, as our eyes have seen to come into its rescue.

Secondly. when the wicked bear rule, their ill Example rules also; and by its unhappy Influence, on too many men's previous Dispositions that way, will give the Land just Occasion of mourning: And, of the truth of this, we our selves have been no less notorious, than deplorable Instance. *Flexibiles*

xibiles in quamcunque partem ducimur à Principe! Says Pliny, *atque ut ita dicam sequaces sumus* &c. We are flexible, and ductile as it were, whatsoever way our Prince leads us: For we naturally desire Says He his approbation, and favour, which which we cannot hope for, whilest our Manners are unlike his: And therefore, as the wise Son of *Sirachs* observes to the same purpose: *As the Judge of the people is Himself, so are his Officers; and what manner of Man the Ruler of the City is, such are all they that dwell therein.* So that if he set up his Standard for the Devil, and in his Life proclaim warr against him whom he represents, He shall not want Volunteers enough to come into his Service. The meer want of good sense in some, the want of Moral Probity in others, a Profane and Irreligious Disposition in a third sort, and the hopes of favours, and Rewards in all, shall make not only Proselytes to, but loud Applauders of, His Vices. His sins shall in a competent time, extend their Dominion equal with his; and coming Authoriz'd, as it were, with the Royal stamp upon them, will pass current amongst his Subjects, and it shall come in time, to be look'd upon as a distinguishing Character of true Loyalty, to be

vicious.

Vicious. And then tell mee if that Land will not have juſt Occaſion to mourn; firſt, for the ſake of the Diſhonour done to God by ſuch authentic, as I may ſay, Violations of his Laws, which muſt doubtleſs be matter of very ſenſible regret to all thoſe who have any generous Remains of Piety, or Religion left about them; and then ſecondly, through the fear of the Divine Vengeance upon a Land for ſuch impudent Provocations of him. For, if He has inflicted Severe Judgements upon a people for the ſins of their Governours only, as we ſhall ſee a non; how much ſtronger reaſon have we to expect, that they ſhall be conſum'd, if they do wickedly, *both they and their King?*

Thirdly then, *When the wicked bear Rule the Land*, in all probability will have juſt *reaſon to mourn*, becauſe God often times avenges the Iniquitys of a Prince upon his People, as the Members frequently ſuffers through the diſorders of the Head: For if we remark ſtrictly upon the Hiſtory of the Jewiſh Kings, we ſhall find that the Prince and the People have been mutually puniſh'd or rewarded, for the Sins, or the Virtues of each other. For as it is not unuſual with Providence to puniſh

ish Princes, by infatuateing their Councels, and turning them into Folly, by blasting their Endeavours, overthrowing them in Battel, &c. For the Sins of their People: So, on the other hand, does the *Old Testament-History* afford us several Instances of severe Inflictions upon the People, for the Sins of their Rulers.

Thus *Saul's* cruelty to the *Gibeonites* was revenged upon his People, with three Years Famine in the Land; and you all remember, I presume, the Instance of *David's* Sin in numbering the People, to this purpose: Now, tho it is said that *Satan stood up against Israel to provoke David* to do this thing, and that He himself acquits the People of the guilt, in that compassionate Expostalation of His with the Almighty: *Is it not I that commanded the people to be Numbred? Even I it is that have sin'd, but for these Sheep, what have they done:* Yet, notwithstanding all this, I say, the Lord sent a Pestilence upon the People, so that there fell of Israel Seventy Thousand men. (1. *Chron.* 21.) Thus again, the Pride, and Ingratitude which that good King, *Hezekiah*, chanc'd to stain his Memory with, upon his deliverance from *Senacherib's* Arms, was aveng'd, not on himself singuly, but on his

Subjects

Subjects likewise; For, because Hezekiah *rendr'd not again according to the benefits done unto him, but his heart was lifted up, therefore* says the Text, *there was Wrath upon him*, and not upon him only, but upon *Judah also, and Jerusalem*, (2. Chron. 32. 25.) And 'tis peculiarly observable of the Sins of *Manasseh*, that they left such an indelible stain of Guilt upon his Country, that notwithstanding all *Josiah* did to wash it off, and propitiate an Incensed Deity by purging out that Idolatry which he so much hated, yet it is said, for all that, *the Lord turned not from the Fierceness of his great wrath, wherewith his Anger was kindled against Judah*, (the whole People) *because of all the provocations that* (not only they, but) *Manasseh* (their King) *provoked him withall.* (2 Kings 23. 26.) Such a Curse and a Plague may on evil Prince entail upon a Land for Generations after Him: So sad, and lasting an Occasion may it have to mourn for the wickedness of them that bear Rule in it. Much more might be added upon this argument, and much more upon the recent Experience of some later Years, but I draw the Veil: And hasten from this dark to the bright side of the Cloude, to the reverse of this Melancholy part of the Text; *The Rejoyceing of*

the People, when the Righteous are in Authority. Which was the second thing to be considered. And indeed the present Solemnity, is an ample comment upon this part of the Text: But, more particularly.

First, it cannot but be matter of rejoyceing to all good Men (and it matters not for the rest) to see the very Honour done to Virtue, by placeing Her on the Throne, and putting the Crown, as it were upon Her *head*; For thô she really reflects more true Honour upon Princes who profess Her, than they can possibly reflect back again upon Her, and she looks well whereſoever she dwells, yet it cannot but be a prospect more than ordinarily agreable to those who have any just Sense of Her worth, to see Her cohabit with Crowned heads, and goe hand in hand with Majesty; For then, she moves in a Sphere worthy of Her, and suitable to Her high Quality, for she's near allied to Heaven, and so ought, above all things else, to be respected, and preferr'd at Court. And as any Man is naturally apt to rejoyce upon the promotion of his Friend, So needs must a good Man be exceedingly transported, to see his good Old-friend, and Antiquated Acquaintance, that true Piety and

Virtue

Vertue in whose Society, He has all along delighted, advanc'd at Court, and brought back again into favour and fashion.

Secondly, when Righteousness and Authority dwell together, the people, in all probability, will have just Occasion to rejoyce, by reason of those many Blessing which are like to descend upon the state, from so happy a Conjunction; and this both from the natural Tendencies of the thing it self to render a Nation happy; and from the Divine favour prospering, and going along with a Government so much after his own heart.

First, From the Natural Tendency of the thing it self to render a Nation happy. For, righteousness, or the Exercise of true Religion casts a very favourable Aspect upon the Temporal Happiness of a people, in as much as it most effectually recommends, and promotes the practise of those virtues, which of themselves, carry a mighty stroke in the preservation of a people, such as Humility, Contentedness of mind, Obedience to Superiors, mutual Concord, and Amity, true fortitude, and Resolution of mind, Industrie &c. and as powerfully discourages those contrary Vices, which naturally tend to the dissolution of that Society where

they reign, such are Pride, Dissatisfactions, Refractorineſs, Hatreds, Variance, Voluptuouſneſs, Cowardice, Idleneſs &c. and indeed, all vice in the General carries Confuſion along with it, were there no Juſtice above to look on, and puniſh it.

Secondly, from the Divine favour ſhineing upon a Goverment ſo much after his own heart. For Rightouſneſs in Authority will engage the Bleſſings, and Protection of Him *who loveth righteouſneſs* on its behalf. For if He is many times propitious to particular perſons here upon the obſervance of his Laws tho' many times indeed He deferrs the payment till the General Audit of all the Earth, when every work ſhall receive its full recompence of reward; how will He not be much more ſo to a *Nation* fearing God, and working Righteouſneſs? eſpecially ſince a Nation, as ſuch, cannot, as particular perſons may, be Recompenc'd in the other world, where all Political Relations are diſſol'd and a done way. And what ſure ground of rejoyceing muſt this be to a people, to have juſt reaſon to believe that they have obleig'd him, who is the great, and ſole Arbiter of all Succeſs, upon whoſe pleaſure alone, when Men have done what they can, all Events depend, and whoſe ſole Fiat, all

the

the United world is not able to reverse? For, *Who hath resisted his will? Or, who hath harden'd Himself against Him, and hath prosper'd?*

And now, if the Publick weal, upon both these Accounts, have so close a dependance upon the practise of true Piety and Virtue; how highly does that Prince contribute thereunto, and consequently, to the rejoyceing of his People, who enjoyns Virtue by his Laws, recommends it by his Practise, and spreads it ore the Nation, by the powerfull argument of an Illustrous Example? *Vita Principis censura est*, sayes *Pliny*, the Prince's Life is a taxing of other Men's. *Ad hanc dirigimur, ad hanc convertimur, nec tàm imperio nobis opus est quàm exemplo.* 'Tis this by which we Steer our course of Life, nor do we so much need His Command, as His Example; for He being the Fountain of Honours, and Rewards, Disgrace, & Punishments, His Example cannot well fail, for that very reason, of a serious Imitation from His Subjects. So that insuch an Auspicious Reign as this that we figure to our selves, and which we are not without hopes but we may yet see beyond *Idea*, how shall true Piety erects her depressed head? And be be no more dash'd out of Countenance by those lewd *Buffoons*, who think they Confute all they

rail, or laugh at! And how, upon her Score, (for She never goes alone) shall all other Temporal Blessings flow in upon a People! Sense, and Reason shall be no longer muzzeal'd by Prejudice, and Folly, (And 'tis no small comfort to a Man to dare to assert the truth) Violence and Oppression shall give way to Justice, and Propriety be secured to every Man under his own Vine, and his own Fig-tree The Interest of the Prince and People shall be no more Disjoynt'd, but flow in one common Channel. Their Armes shall prosper whithersoever they carry them, there shall be no leading into Captivity, and one would think, there should be no complaining in their Streets: *Righteousness and peace shall kiss each other, (for when a Mans ways please the Lord, He maketh even his Enemies to be at peace with him.) God shall give* such a People *his blessing, and their Land shall yeeld her increase:* Happy shall the People be that *are in such a case,* that live in such a Reign; for, such Righteousness as this will establish the Throne; mauger all the little driveling Artifices of Domestick, and the more powerful Forces of Forreign Enemies, to subvert it.

Thirdly, when the Righteousnes of the Text, *i. e.* true Piety, and Virtue is in Conjunction with Authority,

rity, the People ſhall rejoyce, becauſe the Divine Wiſdom and Goodneſs will, in all probability direct the Counſels, and proſpet the endeavours of the Prince for his own, and the Publick welfare. Their Employ is arduous, their Province highly difficult. Their Deliberations are converſant about things noleſs intricate in themſelves, than uncertain in their conſequences, & events; (For the Race is not always to the ſwift, nor the Battel to the Strong.) The grand Veſſel of the Publick-weal, which theſe Pilotes ſteer, is ſubject to be ſplit upon ten thouſand Rocks; and lyable to many a tempeſtous Storm, and thoſe too raiſed both within, and from without the Veſſel; For ſo it is that the very Paſſengers many times that are in Her, tho their ſafety too depends upon Her preſervation, are yet but too forward, ſome of them through a narrow, but miſtaken Spirit, to indeavour only the ſaving of their own cabin, others through envy, Malice &c. to make leeks in her, and and ſink her, if they can; ſo that a man, all conſider'd, has juſt reaſon to cry out with St. *Paul* upon another Occaſion, *Who of Himſelf is ſufficient for theſe things?* None but he *who ruleth the rageing of the Sea, and the madneſs of the People.* And therefore they, of all Men liveing, have need of *an underſtanding heart*;

of

of the *Spirit of Councel, and of the Spirit of Judgment*; of that πνεῦμα ἡγεμονικὸν, that Heroicke Princely Spirit, as the *Septuagint* render it, (*Psal.* 51. *v.* 12.) which enables Men for Great, and Generous undertakeings: And if these Divine Assistances of Wisdom, Conduct, and Courage are so entirely requisite to the right management of the nice, and difficult province of a Ruler, it will not, I presume, be denied me, that the Righteous in Authority stand fairer for them than the wicked: And then whatsoever Happyness, by this meanes, befalls such a Prince, is necessarily derived down to the meanest of his People His Reputation, is theirs: His Glory theirs: His Successes, theirs: His Gains, theirs in as much as their Interests are now upon the same common bottom, and it cannot be suppos'd, but that, next under God, who directed him, and his own Personal Conduct, their Aid, and Assistances contributed to all His Acquisitions: So that what St. *Paul* says in relation to the members of the body, and of the Church, holds equally strong in case of a Righteous man, become the *head* Politick of a Nation: *If that be honoured, all the members rejoyce with it.* I have only to add in the 4*th.* and last place, That you need but at your leisure peruse your *Bibles*, and so supersede

perſede me the Labour here, to furniſh you with pregnant inſtances of ſuch Princes, as through their excellent virtues have derived down happineſs to their people, I ſhall only, more particularly remark, that the Divine Goodneſs has been pleaſ'd to expreſs that Special regard to the Righteouſneſs of ſome Princes, as perticularly to that of King *David's*, that He allow'd it the priviledge to entail a bleſſing upon the Land for Generations after him. *Howbeit* ſays he, upon Occaſion of *Solomon's* provocations of him, *I will not rend away all the Kingdome; but will give one tribe to thy ſon, for David my Servant's ſake.* (1 *Kings.* 11. 13.) And when long after in the days of *Hezekiah*, when *Sennacherib* laid ſiege to the City which He had choſen to put his name there, He *ſaved it* ſays *Iſaiah*, *for his own ſake, and for his Servant David's ſake*, (*Iſa.* 37. *v.* 35.) Such a durable bleſſing did the Piety of one ſingle Prince bequeath to the people.

And now, leſt I ſhould be thought hitherto to have ſlurr'd over the Occaſion of the Day, (thō I have not neither) and ſo to have affronted both God, and the King; God, the great, and ſupreme Author of our happyneſs; and the King, His In-

ſtrument; who, with good *Jehoſhaphat* returning from battel, commands us this Day to repair *unto the Houſe of the Lord, becauſe He has made us to rejoyce over our Enemies:* I ſhall therefore add a few words concerning the Preſent Occaſion of our rejoyceing, and ſhew that it *becometh well* all *the Juſt* Honeſt Men in the Nation this Day, *to be thank-full.* Thankfull for ſuch a King; thankfull for ſuch a Deliverance.

For, *Firſt*, If we reſpect Him whom God has ſet over us, what is there wanting in Him, to render Him a moſt compleat Prince, and the Nation as compleatly happy under him.

What is there wanting in Him, to recommend Him even to ſome of our own Nation? For his Virtues and Exploits have done it long ago to all the World beſide: The one has made Him the terror of his Enemies; The other the Darling of his Friends: And both together have purchaſed him a Renown, like the Jewels of His Crown, both bright and Solid too.

Look we upon the Juſtice of His Reign; What Violence is there done in it, unleſs indeed, it be that which He Offers, (might I ſo ſpeak) to Juſtice Her ſelf, through the extraordinary Clemency of his Nature?

Look

Look we upon His Wisdom in Deliberation, 'Tis like some great River, the silence, and stilness of whose Course is owing to the deepness of its Channel.

Look we upon His Vigour in Action; The Lightning of his own Canon's scarce more quick, nor an hungry Lyon more fearless than He. that Insomuch we have just reason to say unto the King, what the Men of *David* swore to Him, after his Victory over the Philistines: *Thou shalt go no more out with us to Battle, that thou quench not the Light of Israel.* (2. *Sam.* 21. 17.) And when it had pleased the great Lord of Hosts to bless such personal Prowess and Conduct with success; see with what Gentleness and Moderation He us'd the Victory God had given Him, how the Christian presently overcame the man, and the Natural Lenity of his Temper conquer'd the Conqueror. He pursu'd His scatte'd Enemies indeed, but with the mildness of Declarations, not the edge of the Sword, *Lastly,*

Look we upon Him in his Devotions; And His Behaviour looks as if His Kingdom were no longer of this World, but He were expecting every hour to be translated to a better. His Religion is our own, (and when could we truly say so of a Prince before?) that of our Excellent, and Establis'd

Church; and thô his Enemies were pleas'd to fling out some surmises to the contrary, foolishly endeavouring to blacken the Sun, yet they consider'd not that the Prejudices of Education, which stick so close by, and clap so Fatal a byas upon other men, could not prevail over a Judgment so piercing to discern the truth, and a Mind so invincibly resolv'd to defend it. And how then are we obliged, upon all these Accounts, to accost the King in Tertullies his Rhetoric to Felix *Seeing that by Thee we ensoy great quietness; and that very worthy deeds are done unto this Nation, by thy providence: We accept it alwayes, and in all places most Noble Prince, with all Thankfullness.* Remembring always that God expects returns of gratitude, not only to Himself, but to the glorious Instruments likewise which he is pleased to make use off in accomplishing the Deliverance of a People; As it is reprochfully said of *Israel*, not onely that *they remembered not the Lord their God, who had delivered them out of the Hands of all their Enemies on every side; but that they shewed no kindness to the House of Jernbbaal, namely Gideon,* (who had been his Instrument in it.) *According to all the goodness which He had shewed unto Israel.* Jud. 8. 34, 35.

I said, *Secondly*, It would well become us to rejoyce and be thankfull upon the Score of the great Deliverance, which the King, under God, has wrought for Us. Imagine but that you see the Sword going through the Land, wearied, and blunted by destruction; and Dragoons usurping the Office of Apostles with the cruelty of their Persecutors: Imagine your holy Religion ravish'd from you and turn'd out of doors, and this Excellent Church made a Prey, and a Scorn to the dullest Impudence, and the vilest Superstition; and in a word, all *Europe* Enslaved to the mercileſs Tyrany of one great *Leviathan*, who takes his Pastime therein, in Scenes of Blood, and Desolation: Go aske in *France*, and *Piedmont* in *Ireland*; Inquire of the *Inquisition*, and then give me an æstimate of our Deliverance. But I'le dwell no longer upon this Argument. He who is not at this day sensible of the inseperable attendants upon those twins of *Popery* and *Arbritrary-Power* doubtless one of those who would fain represent the little Finger of a Tax rais'd to keep them out, heavier than both their Loins, is proof against all reason and experience, and boldly out-faces all mankind; and pittie it is but He were taught them, as *Gideon*

taught the men of Succoth *with Briers and Thorns*. Judges, 8. 16.

We may likewise Farther, to excite our thankfulness upon this joyfull Occasion, recollect the several appearances of God's finger through many of the Periods of this great Affair; as, that a Design of such Importance, and which we since find was communicated to so many, should yet be carried on with such Secrecy, and Reservedness, that farr the greatest part of the Nation was surpriz'd into Safety: That the counsels of our enemies *Achitophels* was turn'd into such grosse folly, as to help on the Advancement of that, which they so zealously sought to destroy: That the Nation, as debaucht as it was, by their means and Artifices, could not yet be corrupted, or putrified (I may say) into *Popery*: That a great, and formidable Army should scatter and disperse it self, almost without Opposition: That the breath of the Winds, were lately, so suddenly stopt, and their Mouth's turn'd quite another way, to save our Fleet, and us from destruction: That another Numerous Army should be seized with a sort of panick fear, before any just cause of fear overtook them. These, I say, together with the preservation of the King's

Person

Perſon, in ſuch Eminent, hazards, and ſeveral other particulars, that need not to be enumerated, are ſuch plain Signatures, and Characters of an Immediate Interpoſal from above, that a man may verily ſay, *This is the Day which the Lord hath made, we will rejoyce, and be glad in it.* And long may the happy Occaſion of this Day, not only endure, like the day of *Joſuah*, when the Sun ſtood ſtill in *Gibeon*, and the Moon in the Valley of *Ajalon*, but like the Sun its ordinary courſe, ariſe, in due time, to its *Zenith*, make a perfect day, and bleſs all the Confederate Regions with its warmth, and influence. May the glorious Occaſion of it be joyn'd with the days of Heaven, and be meaſur'd together with Eternity. Bleſſed, then, be God, who hath not caſt out our Prayer, nor turn'd his Mercy from us, but hath turned our faſting into feaſting, and our heavineſs into joy; who hath put off our ſackcloth, and girded us with gladneſs.

Bleſſed be God who hath not deliver'd us up as a prey unto our Enemies teeth, nor hath made thoſe that hate us Lords over us; but hath turn'd the Captivity of our *Sion*, preſerv'd our Religion, and continued the Eſtabliſhment of our Church.

Bleſſed

Blessed, lastly, be God, (and let all the people say *Amen*) who hath delivered the King, and Servant. From the peril of the Sword, and has given Him Victory in the battle. *Even so. Amen.*

FINIS.

ERRATA.

EPist. Dedicat. line 4. r. *Auditors*. l. the last, r. *Prayer*. pag. 1. l. 8. for *here* r. *sure*. p. 2. l. 11. for *this* r. *the*. p. 4. l. the last but two, for *whatsoever* r. *howsoever*. p. 5. l. 14. for *these* r. *those*. p. 6. l. 4. blot out *for*, and read *so far*. p. 10. l. 12. blot out *now*, and read *where*. p. 11. l. 15. blot out *onely*. and l. 17. for *on* r. *an*. p. 14. r. *done away*. p. 16. l. 4. r. *muzzel'd*, l. 10. r. *disjoynte't*. p. 21. l. 7. blot out *that*, and read *insomuch that*. p. 22. l. 9. r. *Tertullus*, l. 10. r. *enjoy*. p. 23. l. 20. r. *is one*. p. 26. l. 2. for *and* r. *his*.